

THE
MERCHANTS and MARINERS
Preservation and Thanksgiving.
OR,
THANKFULNESSE RETVRNED,
for Mercies received.

12 C. g

Set forth in
A SERMON OF
Thanksgiving, Preached at S. Andrews
Underhast, Sept 6. 1649.

To the R. Worlippfull, The Committee of Merchants, trading
for the Eastern India, upon a late Returne of seven of
their Ships together.

By EDWARD TERRY, Minister of the Word, (who was
sometime in their service, there) now Rector of the Church
at Great-Greenford, in the County of Middlesex.

*In winged ships who passage make,
And through vast Seas their journeys take ;
See, (while their ships on billowes keepe)
Gods workes, and wonders in the deepe.*

The Lord on high is mightier then the noyse of many waters, yea then
the mighty waves of the Sea. Psal. 93. 4.

Qui nescit orare, discat navigare.

Octob. 4 1649. *Imprimatur.* John Downame.

London, Printed by THOMAS HARPER. 1649.

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To the Rght VVorshippefull, VVILLIAM
COKAYNE Esquire, Governor of the Compa-
ny of Merchants of London, trading into the East-
ern India WILLIAM METHUOLD
Esquire, Deputy Governor, JOHN
MASSINGBERD Esquire,
Treasurer, and to all the rest of the
Committee for the same
Company.

Right Worshippfull:



Y were pleased of late, when I ex-
pected it not, to put me unto that
most willing ske, of Preaching this
following Sermon, and now besides
your expectation, to testifie my re-
spects to you, for your Noblenesse
when I had done my Worke, doe I
offer it (with the addition of some
few particulars then omitted, for feare of being over tedi-
ous) to your eyes, now it hath passed your eares, that so it
may sinke further, and not rest, neither returne voyd, but
prosper in the thing for which it was intended.

I know that there are a number of things Printed alrea-
dy, more then needes, poore innocent Paper dayly receyving
such blurrers and staines from the Presse, that make it fitter
for the fire then for any thing else. But arguments of this
kinde shall never bee but usefull, though the iniquity of times
should arme thousands with Pen-knives, as Jchoiakim
was, when hee cut, and so cancell'd, and then burnt the
Roule of Jetemiah the Prophes, because it told him the

truthe, which never was, nor ever will bee, for every mans
turne.

This I presume may bee for yours, wherein through your
many freights, perils, extremities, you may cleerely reade,
your escapes, preservations, and deliverances ; wher
you have received from, and what you must returne to God for
his manifold multiplied, renewed mercies, which are to be
seen every where, but most of all in the Mount.

I doe not goe about to counsell you as a Merchant, as a
Divine, I will, to keepe God always in your eye, ever in
your sight, that whatsoeuer your Adventures are, whither
soeuer you send or goe, your way may bee prosperous, for they
that reckon without God, must reckon againe ; and they tra
vell so far, that leave God behind them, adventuring them
selves out of his protection.

One of the Ancients tells us, that there are fourre sorts of
men, who seeme to take fourre severall wayes, that in conclu
sion meete, and bring them all to happiness.

Some steale Heaven (as it were) and they are such, as
can give an Almes without a Trumpet, and can pray with
out a Winesle, who had rather bee good, then seeme so ;
and these performing unto God much service in secret, are
afterward openly rewarded.

There be others againe, which are compelled (as it were)
to take Heaven, and they are such as are wearied with, and
weaned from the Worlde by afflictions, and having the hap
piness to bee taught, as well as chastened, they turne unto
him that smites them, they seeke the Lord, and by see
king finde him enjoy him.

Some will have Heaven (as it were) whether God will or
no, they will have it by force. These carry their Estates,
Names, Liberties, Lives, in their hands, and will part
with them all, rather then with that. The Kingdome of
Heaven

Heaven suffers violence, and the violent take it: *Ibi rapina non est crimen, crimen est non rapere*: 'tis not a fault to be violent in the pursuit of Heaven, of salvation; it is a fault, and a great one too, not to be so.

Last y, there are some that buy it (as it were) and they are such wise Merchants as the Gospel mentions, that will have that Peale of great price, whatsoever it cost them. That hidden Treasure, though they pay never so much for the Field where 'tis layd up. And this is a justifiable covetousnesse, whch I dare command unto you, to covet spirituall things, to covet earnestly the best things: To follow peace and holinesse, as having them alwys in chace: To labour after godlinesse, which brings contentment and gaine, great gaine, the greatest gaine. *Tis excellent counsell that Solomon gives: Buy the truth, but sell it not, be at any charge for it, but doe not part with it for a World, Non Priamus tanti* — because there is nothing in the World that can be put in the Ballance, with it, against it: *And when you have tryed all Commodities, yee shall finde Heaven the best bargaine, and worth the having upon any termes.*

'Tis well observed of Jacob, that he got one blessing from his Brother by purchase, a second from his Father by policy, a third and the chiefest of all from God by contention: If by purchase, or policy, or strife, wee can get this Blessing, the Blessing, wee are happy. I shall adde nothing further, but my heartiest wishes for your present and eternall welfare, which shall be some of the Petitions dayly sent up, from him who is, most Worthy Sirs:

Yours in all Civil and Christian respects,
most ready to doe you Service,

EDWARD TERRY.

Dum in vita sumus in via.

THIS life's our way, in which where ere we be,
We misse our Path, if that felicity
Be not our utmost ayme; tow'ards which we meete
With Crosse-wayes, rubs, and streights that cause our feete
To faint, or else to stumble; yet must we on,
What ere we meete, until our journey's done.
We seeke a Countrey, cannot finde it here,
Here, in this Pilgrymage, ith' whole world, where
The freightest, evenest pathes, trac'd by the best,
Are wayes of Labour, trouble, not of rest.
Our God, and Countrey too, are both above,
We keepe our way, while that we shiber moove;
Lose it, when we doe not. Let's on, and know
We have a further journey still to go.
For though we could with weary paces get,
The Worlds great round our tyresome progresse yet
Were not an end, we must not therefore tye
Still, and loyter, till God say rest, that's dyo.
In Europe, Asia, Africk, have I gone,
One Journey more, and then I am at home.

EDWARD TERRY.

THE



THE PREFACE.

Rights Worshippfull:



OU that are the Representatives, and into whose hands and trust, the managing of that great businesse of Trade is put, by that most Worthy Company of Merchants, trading for the Esterne India; you are heere met this day to offer up a voluntary, and a willing sacrifice of Praise and Thanksgiving unto Almighty God, for a great, and an unexpected mercy, in safely returning, and that of late, seaven of your Ships together, from that long, and tedious, and hazardous Voyage. A greater retурne at once, for number of Ships, then ever you had, since you looked that way, since you knew that Trade. Now, as I cannot but presume you have already, more then once, sent up your private and particular acknowledgements to God for this great mercy: So you doe well, very well, now in Publick to give him thankes for it, *in the great Congregation.* Thankfulness to Almighty God being a debt, which as it is ever owing, so it must be alwayes payng, as it is continually due. And truly this is a time of *good sydings* for you, and you shoulde doe very ill if you held your peace; but seeing you do not so, and you have been pleased to make me your mouth to God, as (by his most gracious assistance) I must be his mouth to you this day, in the performance of this publick duty: I beseech you (that we may presently set upon this worke) to turne and to fix your eyes upon that portion of Scripture, unto which God hath directed me to speake on, upon this particular occasion; whiche will first remember you of the cause of your present joy and gladnesse, and then tell you that you ought, and therefore must be very thankfull for it: the Argument for both these, lies written in



PSALME 107. V. 30. 31.

Then are they glad because they be quiet ; so he brings them to their desired Haven, [or to the Haven where they would be.] Oh that men would praise the Lord for his goodnessse, and for his wonderfull workes to the children of men : [Or as it is more properly to be read from the Original : *[Let men praise the Lord for his goodnessse, &c.]*

In this Psalme there is mention made of foure kindes, or sorts of men, who are marvelously engaged in that duty of thankfullnesse unto Almighty God, for deliverances from perils.

The first of these are such as have escaped a dearth, in the 4. 5. 6. 7. 8. 9. verses of this Psalme. *Hungry and shirfty, their soule fainted in them,* verse 5. And this Famine, this want of foode is a most heavy want ; *Desh the wild Ass bray when he hath grasse ?* (saith Job) *Or the Oxe low when he hath fodder ?* Job 6. 5. But if yee take grasse from the one, and fodder from the other, yee shall heare them roar ; this want of foode taming man and beasts. It is the easiest thing in the world for a man to pray for *dayly bread*, while he sees it in his Cupbord, but when our owne provision failes, when *our Oyle and Meals* are both quite spent; Oh then it goes hard. This want of foode being the keenest, the sharpest of all temporall judgements, because bread must be had, it is the staffe of life ; the Prop, the Pillar, that next under the Giver thereof, keeps up these houses of clay: The Pestilence spares none; and some may run away ; and make their escape from the sword ; but there is no defence against Famine : Poverty may be borne, and paine endured, but the want

want of bread is intollerable. Many and great afflictions may be digested with Patience, if they be applyed by wisdome, but who can stand against hunger? And this was the sad condit.on of the first sort of distressed ones mentioned in this Psalme, who when they were ready to faint, to faile, to *swonne*, like the people of Jerusalem, *Lam. 2. 13.* to fall, to dye in the *streesses* for want of foode, *they cry unto the Lord in their distresses*, verse 9. and are heard, relieved, filled, satisfied.

The second of those mentioned in this place are Prisoners, or Captives enlarged; and their story is laid downe from the beginning of the 10. to the 17. ver. These Prisoners or Captives they *sitt in darkenesse*, v. 10. They are lodged in dungeons, clothed, or clogged with *iron*; are in very great extremity, enduring most miserable and hard bondage; and being in this sad condition, when men in generall stand a loofe, a far off from their help, when enemies will not when friends cannot relieve them, they looke further, they looke higher, *They cry unto the Lord in their troubles, and he saveth them in their distresses*, v. 13.

The third sort of those which are mentioned in this Psalme, are such as are recovered out of some dangerous disease, they are fiske men that languish, that pine away upon the bed of *weakenesse*, from the beginning of the 17. to the 23 v. and these sick men heere spoken of, are *stomacklesse, their soule abhors all manner of meat*, v. 18. they did nauseate, loath it, because they had no appetite to it. The first wee mentioned could not eat because they had no foode, these because they had no stomach; let me tell you by the way, these are great mercies both; meat for our stomachs, and stomachs for our meat, which these poore sick soules wanted, their stomachs gone, their spirits gone, for *they drew near to the gates of death*, v. 18. and in this extremity, when they were almost quite spent, visited with some sad disease, out of which few escape; *they cry unto the Lord in their trouble, and he delivers them out of their distresses*, v. 19.

The last mentioned in this Psalme are Seamen, delivered out of some fearfull and hideous tempeste; and their story is layd downe from the beginning of the 23. to the 32. v. *They that go downe into the Sea in ships, &c.* as Merchants, Mariners, othes whose businesse is in the Seas, in the mighty Waters; whose

travels are on the watery Maine, *these see the works of the Lord, opera & mirabilia eius in profundo*, his wonders in the deepe, verse 24.

The Lord saith the wise man, *Prov. 30. 4. holds the windes in his fests*, which when he is pleased to let out, the winds they raise the waves, the waves they raise the Ships, and these windes and waves by their impetuous opposition, many tisnes boyle up the unruly waters to such an height, put the Marinets into such extremities, that they know not what to doe : *They mount up unto the Heavens*, saith the Text, v. 6. 'tis an Hyperbollicall speech, that is, they are carryed up very high, then *they go downe againe to the depths*, that is, they fall very low : *Their soule melteth because of trouble, they reel to and fro, and stagger like a drunken man*, and are *at their wits end*, v. 27. (There is no such lively comment on this place, as the seeing or enduring of an hideous tempest.) *They are at their wits end*, saith the Text : all their cunning in Navigation, yea their wit and judgement failes them, they being in such sort astonished, that their art and knowledge stands them in no stead, 'tis gone from them. *They reel to and fro like a drunken man*, their feete, and hands, and heads-forgetting to doe their offices, *they reel to and fro*, without any government or stay of themselves. In this their streight and extremity, aggravated and encreased by their owne feares, when they looke every minute to be buried in those rowling graves, under those huge heapes, those mountaines of water, when all hope of deliverance failes, when it is with them as it was sometimes with Israel brought to the Red Sea, *Exod. 14.* when they had the Sea before them, and the sword behinde them, environed, or surrounded(as it were) with death; when their case seemed to be such, as one of the Ancients observes of *Jonah*, layd up, or buried *in the Whales belly*, *Jonah 1. 17.* as if salvation it selfe could not deliver him ; *They cry unto the Lord in their trouble, and he bringeth them out of their distresses*, v. 21. The Lord now appeares *in the Adams*, in those Mountaines of Water, and will let these poore distressed ones know to their great comfort, that all things are so far from being impossible to him, that nothing is hard. He who before let forth the windes, calls them to againe ; he who before raised up the waves, commands them to be

Be still, for both Windes and Waves obey him, Mat. 4 the last verse: so that when these poore men in distresse seemed to be past all hope, all probability of helpe, then doth Cod appeare for their succour, for their deliverance: *He makes the storme a calm, so that the Waves thereof are still, v. 29.*

Then are they glad, because they be quiet, so he bringeth them to their desired Haven, [or to the Haven where they would be.]

Let men praise the Lord for his goodnessse, and for his wonderfull workes to the children of men.

And these last words are delivered, repeated, foure severall times in this Psalme, setup as a Standard at the end, the close of all the forenamed great deliverances, to stir up all those that partake of these severall mercies, unto particular thankfullnesse.

Celebrent apud Iehovam benignitatem ejus, & opera ejus mirabilia apud filios hominum. Let them praise the Lord for his goodnessse, &c. Let them doe it secretly, openly, privately, and before the Congregation. Celebrent apud Iehovam. Let them acknowledge this mercy privately unto the Lord. Et apud filios hominum. Publickly before the Congregation, before the sonnes of men: Let them take all opportunities, at all times, in all places, to confess the goodnessse of the Lord, to extoll and magnifie his great and glorious Name for all his benefits, to give him the honour and praise that is due to him for all his mercies. And this I must tell you before hand is the generall use to be made of this Text, and the principall end of this dayes solemne meeting. Then are they glad because they be quiet, &c. from which words we may obserue:

First, a preservation or deliverance and this is first employed, and then expressed in the Text; it employed in the beginning of the former verse, under the word *quiet*, which presupposeth some foregoing trouble, then expressed in the latter end of the verse, in enjoying *a desired Haven* after a fearefull storme.

Secondly, wee have the Parties that partake of this preserva-
tion or deliverance, and they, wee told you before are Merchants,
Mariners, Seamen, they are glad he bringeth *them* to their desired
Haven.

Thirdly, wee have heire the Author of this preservation or
deliverance, the Lord, *He bringeth them, &c.*

And lastly, wee have the result of all these particulars.

1. In joy and gladnesse, that comes to men by it.
2. In praise and thankefullnesse, which must be returned to God for it. And now wee'le wrap up all these foregoing particulars within the compasse of these two following plaine and unforced observations.

1. *To be delivered from perils, or any streights whatsoever, to enjoy a quiet harbour after dangerous stormes, and feares of shipwrack, are mercies that cannot chuse but fill the heart with joy and gladnesse.* Then are they glad, &c.

2. *Almighty God, who alone can preserve and deliver in streights, in extremities, must have the honour and praise of all preservations, of all deliveries:* Let them praise the Lord for his goodnesse, &c. These are the particulars upon which through Gods most gracious assistance, I shall enlarge my selfe: first of the first :

To be delivered from perils or any streights whatsoever, to enjoy a quiet harbour after dangerous stormes, and feares of shipwrack, cannot chuse but fill the heart with joy and gladnesse.

Joy or gladnesse is a sweete motion of the soule arising from some present or hoped for good; from some good in hand, or some good in hope, from some good in expectation, or some good in possession: For as *hope deferred makes the heart sick*, Prov. 13 12. So hope accomplished makes it glad.

Foode, yee know, is not so wellcome to any, as to the hungry and empty; not so welcome to any, as to those, whose bellies sound like pipes for want of bread: For as *the full soule loatheth the honey Combe*, Prov. 27.7. *so to the hungry soule every bitter thing is sweete*; a good stomack making the meanest flesh, the coarsest bread dainty to the hungry, and when in this case the hunger is satisfied, how are the spirits refreshed? And how wellcome a good entertainment is? how pleasant a soft and a sweete lodging after a tedious and tiresome journey, every one knowes?

A long continuance in the enjoyment of mercies detracts very much from the true valuation of them, and therefore *our God onely wise*, as the Apostle stiles him, Rom. 16. 27. whose good providence orders and disposes of every thing according

to his infinite wisdome and will, hath joyned bitter and sweete, mourning and joy; trouble and peace together; that after wee have had a sence of both, our miseries might make us to taste our happiness the better.

For certainly it is a truch that *Bona carentia*, good things are never so truely, and so fully valued, as by their want: I might instance in abundant particulars, but some few shall serve.

As,

In the time of a bloody, oppressing, undoing Warre, when a free borne people are enforced to live under the power of bruitish, absurd, imperious, unreasonable men, as the Apostle phateth them, 2 *Theb.* 3. 2. *καὶ τότε τὸν ἀνθρώπον τὸν πονητὸν αἰτησόμενον.* Then they can consider what an happinesse there was in the enjoyment of peace, and liberty, when they sate quietly without disturbance, dwelt safely, and neither felt, nor feared evill, *under their owne Vine, under their owne Fig-tree*, as Judah and Israel did all the happy dayes of Solomon, 1 *Kings* 4.25. And in this case, when God is pleased to *turne the Captivity* of a people, *to rebuke the multitude of the sharpe-men, and to scatter them that delight in Warre*, as the Psalmist prayes, *Psalme 68.30.* how comfortable is it for all those that have lived under the power of such, as carry Lawes, Liberties, Religion, all upon their swords poynts, to be freed from that Bondage?

When a man lies roaring under the extremitie of the Tooth-ach, or the Gout, or Stone, or Strangury, then he can consider what the enjoyment of health and ease was, what the freedome and exemption from those most sharpe tortures and torments is. The consideration of which sometimes made a Mighty, a Potent, and a rich King, to envy the happinesse of a poore unregarded Shepheard, because he the poore man enjoyed his health and ease, but the King did not. *Non vivere, sed valere vita.* 'tis health that sweetens, and makes life, life; without it, life is a burthen, rather then a benefit; and therefore without all doubt, if Death and Sicknesse could be bribed, they would be too rich. But in this case, when after tortures, and weakenesse of body health & ease comes, what joy and gladnesse come with them?

'Tis well observed of *Naaman*, 2 *Kings* 5. 1. *that he was a Captaine of the Host of the King of Syria, a great man with his Master*

Master the King, and an honourable man, that he was a mighty man in valour, but he was a leper: That staine of Leprosie did so fawce the honour, and valour, and power of this man; that the poorest man in Syria would have been loth to have had all his honour, and all his power, to have had his skin too boote: in whose example wee may clearely see, that there is no greatnesse that can exempt a man from the most wearisome conditions. While Naaman was a Leaper, he must needs contemplate the joy and happinesse of those which were not so: And therefore what joy and gladnesse must needs he himselfe pertake of, when his flesh came againe to him like the flesh of a little Childe, and he was cleansed from his leprosie, 2 Kings 5.14.

When men are bound in fetters of iron, and holden in the cords of affliction, saith Elihu, Job 36.8. Then they will come to know, and remember, and consider themselves. As 'tis well observed of Manasses, that he never knew himselfe till he was bound in chaines, 2 Chron. 33.12. But when their chaine is loosed, and their fetters taken off, their mindes must needs bee changed from sadnesse to cheerefulnessse, with their condition. Such instances as these might be infinite.

But to come up particularly to you, who are Merchants and Mariners, your dangers and deliverances are layd downe at large in this Psalme, and consequently your feares and joyes. You, I say, who are Merchants, and by being so, hold a correspondency by Traffique, with all places that are fam'd for Trade the world over: You by your Adventures can bring India, and Turkey, and Egypt, nay Europe, Asia, Africa, America, I meane all parts and places the World over, that know Commerce, in their rich and usefull Commodities home unto us. Certainly, as your calling is honourable, so 'tis very profitable and usefull to all Kingdome and Commonwealths; a calling very lawfull, while lawfully used.

The state of the World cannot stand without buying and selling, Traffique and Transportation: *Non omnis fort omnia, tellus.* No Countrey in the World yields in sufficiency all kindes of Commodities, and therefore there must be a path from one Kingdome to another, as there was from Egypt to Afsyria, and from Afsyria to Egypt back againe, to make a uniuall supply of

of their severall wants. *Mesach* the King of Moab was anciently famous for Sheepe, and consequently for Wool. 1 K. 3.4. And *Hyram* King of Tyre had abundance of Timber and workmen, 1 K. 5. *Ophir* was famous for Gold; *Chittim* for Ivory; *Bashan* for Oakes; *Lebanon* for Cedars; *Saba* for Frankincense, &c. They anciently called the Island of Sicily the Barne of Rome, and *Ægypt* by reason of the fatnesse of the River Nilus, the Granary of the World. They write proudly of Italy, and I wonder not at it, for ther is the chaire of pride, filled by the Pope, *plena ipso*, and the Throne of Satan. They write of Italy that it affords the best Corne, and Wine and Oyle in the world, and that it is so planted, that it lookest throughout like a Garden or Orchard: Wee should not doe well to envy either the plenty or pleasantnesse of that Land, when wee consider the wickednesse of them that dwell therein; for there is certaintly a worme in their pleasant *Gourd*, that will, when they thinke not of it, mar all in an instant.

For us that are Inhabitants of this Island, wee may most truly, and thankfully acknowledge in the words of the Psalmist, that *our lot is fallen unto us in a faire Land*. I am sure that wee inhabit a Kingdome that is too good for us; for us, *that over-passe the deedes of the wicked*, the Prophet *Jeremy* speakes it, Jer. 5. 28. &c. wee may apply it. For us, that have beeene blinded with Light, and have beeene sieke of being well: For us, that considering the abundant meanes wee formerly enjoyed, to help us to know God, till the grosse mists and fogges of Errour so thickned upon us, and the wings of Schisme and Heresie so blinded our Light: (Though blessed bee God wee are not without light still, if wee can but see it:) For us, that considering the variety of mercies wee formerly enjoyed, till wee sinned them away; to provoke us to love God, these two particulars seriously considered, wee may conclude against our selves, that the Sunne slaines not upon a more vile, wretched, ungodly people, then wee of this Nation are, considered collectively, and together; though wee may boldly say too, that if God have a people in the World, he hath a people in this Kingdome, and were it not for these, wee should be as Sodome, be as Gomorrah. Oh England, once the Glory, sometimes the Honour, and the

envy

envy of other Kingdome, how sad will thy condition be, if thou shalt live to become the scorne, the shame, the contempt of Nations? if thou shalt receive by thine owne continued and in-bred contentions, so many scarres and blemishes, that may make thee looke like the man in *Lucan*,

— *totum pro vulnera Corpus*, who was all wound.

Yet notwithstanding all our misdeservings, Almighty God suffers us still to live in, to enjoy this good this very good Land, and such a one, that as one sometimes spake of Athens, that it was *the land of the Greeks*, the Greece of Greece: So it may be said of England, that rightly considered in it selfe, it is a Kingdome of Kingdomes, and there is not a Canaan to be found in Europe, no not in the World, if not in this Island; wee enjoying hee all the most naturall and necessary Commodities, for rayment, and nourishment, that can be desired: A place rich in it selfe, and for what we want from other parts, God hath made us *a way in the Seas, and a path in the mighty Waters* to bring it in. You that are the worthy Merchants, who with your hazard abroad, supply our wants at home: You know those *pathes and wayes*, wee named to be deepe and dangerous, by reason of Tempests and other Casualties, and though a number of your Mariners are not at all troubled at Tempests, because they have scene, and felt, and out lived so many of them; and therefore are many times insensible of their dangers, yet you that are owners and employers of them, cannot but see their dayly deliverances, and therefore you owe very much unto Almighty God, for the preservacion of their lives, your ships, and Commodities.

Certainly, what returnes you make come to you with very much hazard, as *David called the water of the Well of Bethlehem blood*, 1 Chron. 11. 19. because it was brought through the Army of the Philistines, with the danger of mens lives.

Those Watery Pathes in which you tread, are wayes so full of danger, that *Pitticlus* who was one of those who were called the seaven wise men of Greece, could not tell whether he should reckon Seamen among the living, or the dead. *Ubique, Namfragium*, there being dangers of shipwrack every where, by Tempests, Gusts, Leakes, Rocks, Flats, Sands, Enemies, besides extraordinary calmes, that sometime endanger the famishing of whole

whole ships Companies ; and sometimes too, by fire happening in ships, and so prevailing, that the poore distressed Mariners, if they be alone, if they have no other Company to relieve them in their most sad condition, are put to this wofull miserable choise, either to burne, or drowne. And when they escape all these fore-named, sad accidents. (as by Gods Providence they many times doe) if their voyage be never so long, they live continually within a few inches of death. — *Digitus a morte remansit*

Quatuor aut septem. —

Now all these accidents, casualties, dangers putt together, when God is pleased to preserve and to deliver from these manifold perils, the injoyment of a quiet harbour, after such choise, such variety of dangers, must needs fill the hearts with joy and gladnesse. And not with these onely, but with thankfulness also, unlesse it be from such, who are most unworthy of the least of the mercies they receive ; because they take all the favours and benefits that come from God, as blessings that come by chance, of course, and believe that because God hath done much, he is still bound to doe more for them.

Now to give you reasons, to confirme this my first observation, were to bring a torch at noon-day to adde light to the Sun ; were to confirme a truth that will admit of no contradiction ; for as it is not possible for any man, unlesse he be like to Solomons foole, *Proverb. 23.* the last verfe, who could laugh when he was *laſhed and ſcalded* to have cauſes to make him miserable, and not to be ſensible of misery : ſo on the other ſide, for a man to have arguments, to raise up and to keep up his ſpirit, by reaſon of joy and cheerfulness, and not to be glad, and cheerfull.

Some thing I confesse ſhould be here added by way of inference, or application, on this first point, but I ſhall reserve that for the close of this exercise : In the meane time I ſhall intreat you to keep in mind the ſtrights, fears, dangers, and deliverances ſpoken of in the Text, that you may be the better furnished to return the honour and praise of all your preservations, of all your deliverances unto Almighty God, who alone in these, & all extremities, can preſerve, can deliver ; which is my ſecond obſervation, moſt naturally arising from the Text, which that you may the better remember, we will name it once more.

3. Obs. Almighty God, who alone can preserve, can deliver in
distresses, in extremities, must have the honour and praise of all
preservations, of all deliverances.

I am now in a large field, encōpased with such variety of matter that I scarce know where to begin to speak, when to make an end, my short time that I have now left being too too little for to reap the harvest of so copious a point, wherein plenty, if I take not heed, will make me poor. And therefore that I may not lose my selfe in an endlesse Repetition of particulars, I shall in this case imitate the Disciples of Christ in another, and in a large *Field* of corne, pluck but a few *Eares*, to entertaine your thoughts, your patience, on this second part of this solemne exercise.

Tis Almighty God, and he alone, that can, and doth deliver, and that must be praised for all deliverances. For, *Whatsoever the Lord pleaseth, that doth he in Heaven, in Earth, in the Seas, and in all places*, Psal. 135. 6. *In whose hands are all the corners of the earth, and the strength of the Hills is his also*. Psal. 95. 4. I, and the ebbings and flowings of the mighty waters, the storms, and calmes of the Seas are in his hands too. *Windes and stormes fulfilling his word*. Psal. 148. 8. to doe with them, and by them whatsoever he please.

And therefore it was a most strange, unadvised thing that HERODOTUS writes was sometimes done by XERXES, that great Persian Monarch, who having receaved a losse by the rage o the Hellesponte, himselfe more mad then the Sea, caused fetters, and manicles to be cast into the waters thereof, as if he meant to make the Sea his prisoner, and to bind it with links of yron, at his pleasure. It appeares that XERXES knew very little of God to beleeve, that it was possible for himselfe, or for any, but the Almighty God, who made the waters, to lay commands on them, to give Rules to them. *Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?* saith God to Job. 38. 31. 'Twas as if he had said thou canst not. So for a man to thinke that tis possible for him to stop the violences of the Seas, is to do like them, that would go about to make Ropes of sand. To bind up & imprison violent winds in bags. To make a Black more white by waching. Or by water to think to wash the

the spots out of the skin of a Leopard ; all these being labours in vain, things impossible to be done.

For it is the Lord that ruleth over all. Psal. 103. 19. that can do whatsoeuer he will do, that beholds at one view, all places, and all persons, and all things. So that if our busynesse be in the Earth, *He is God of the whole earth, of the valleys as well as of the hills* : If our affaers ly on the Seas, tis *He that rules in the mighty waters*, and appoints that unruly Element its bounds, which it may not passe. So that wheresoeuer our busynesse is, whatsoeuer our preservations, and deliverances are, our God, who alone can keep us out of streights, and when we be in them, can deliver us from them, must have the honour and praise of all these his mercies.

I know that there is none of you (whose particular these truths doth in a speciall manner concern,) but sufficiently knows already, that it is not the tallnesse of your Ships, tis not their swiftnes, nor their manning, nor their ammunition, that can protect them without, or against God. A very learned and reverend man, famous in his generation, within this City, but long since with God, helps me to this notion pertinent to our present occasion. You call your Ships (saith he) sometimes by the names of Lyons, and Leopards, and Bears ; and sometimes go higher, calling them Angels, and Arch-angels ; but when you have so done, as *Thebes* called the Ships of Athens wooden wals; so these are but wooden Beasts, wooden Angels, wooden Archangels ; and woe be unto them that say unto a pece of wood, thou art my helper. Yee call them too Boniventures, and Speedewells, and the like, there being good speed, good hap written upon their names, but many misfortunes happening somet imes in their labours, in their successes.

The Navy of *Tyrus*, as the Prophet *Ezekiel* describes it, Ezek. 27 was one of the most famous Fleetes that ever furrowed the Waters, but the *Eastwinds* (saith the story) broke them in the middest of the Seas, v. 26. And their Merchants, and Pilotes, and Mariners, and men of Warre were all ruined, oversorne, and came to nothing, v. 27.

God hath dealt otherwise with you at this time, having sent and taken you out of many Waters, in preservyng and returning

home to you in safety a great Fleete at once, and not at this time only, but many other times also; and as his loving kindenesse is come downe to you; so your thankefullnesse must returne up to him: your thankefullnesse being Gods custome, his tribute, his due, he lookes for it, and he must have it; for as he is a very free, and a liberall bestower of benefits; so is he a most strict, a most severe exacter of thankfulness.

And therefore the Psalmist tells us, Psal. 65. 1. *that praise waiteth upon God in Syon*, because his people in his Church, are ever waiting and attending there to tender it; to take notice of the favours and mercies that continually fall from God, and to take them as it were at the first bound, that they may presently acknowledge them; the receipt of every mercy making them like Doves, who at every graine of Corne they pick up, looke upward, as acknowledging from whence it came. Not like the beasts of the field, who take their fill, and always keepe their faces downward, not once eying the place from whence 'tis sent.

'Tis very well observed of *Noab*, that so soone as he set his feete upon the dry Land, after the Waters, that had long prevailed upon the face of the Earth, were asswaged: that the first thing he did was this, Gen. 8. 20. *he built an Altar for God*, not an house for himselfe, but an Altar unto the Lord, that thereon he might offer *a sacrifice of praise and thanksgiving unto Almighty God*, who had pickt him, with some few others, as so many graines of Corne, out of a World of Chaffe, and preserved them from the deluge.

In the 17. of *Exodus*, when the Israelites had been complaining against, and quarrelling with *Moses* their lawfull Gover-nour, and their Rebellion was come up to that height; that they were *almost ready to ston him*, v. 4. presently God sends Amalekites to quirrell with them v. 8. 'Tis very just that such as love to draw the sword, should feele the sharpnesse of it, and have sword enough. *Amalek* comes heare and fights with *Israel*, and doubtlesse had it not been now for *Moses*, who knew how to stand in the gap, and for some few others, *Esan* would now have revenged his long conceived, and therefore deadly displeasure upon the Posterity of *Isaob*, by the hands of his Grandchilde *Amalek*:

Amalec : But here let us take notice of the infinite goodness of God, who when Israel in generall had forgotten him, yet God will still remember his Covenant made with Israel, *not to leave, nor forsake them* : *Amalec* is therefore beaten, and Israel prevales, and what then ? The Souldery of the Israelites doe not grow high, swell big upon this their Victory, as if they were able to drive the World before them, as if no power either in Heaven or Earth could contradict them, but they build unto God an Altar ; and call it *Iehovah-Nissi*, signifying *the Lord is my Banner*, expressing their deliverance in the very name of the Altar they built, to offer sacrifices unto God, who was their deliverer,

And thus in those ancienter times the people of God testified their thankefullnesse for mercies they received, by pitching of *heapes of bones*, : by raising of *Pillars* ; by dedication of *Feasts*, or by writing of *Books* ; all Trophies of their mercies, their deliverances, that their childrens children by *asking what those things meant*, might be instructed by, and in the remembrance of Gods ancient mercies,

Arguments or reasons to preesse home this truth, this duty, yet further might be more then many ; this duty must be performed.

1. *Reason*, Because it is a good thing, saith the Psalmist, *to sing praise unto the name of the Lord, to declare his loving kinde-
ness in the morning, and his truth in the night season*, Ps.9.2.1.2.

1. It is a good thing in respect of the action ; for it is better to blesse then curse, to give thankes then to give out the voice of grudgings.

2. It is a good thing in respect of the act, for God commands it, and besides wee hold all in capte, from the Lord, *who is the giv-
er of every good gift*, as the Apostle tells us, James 1. 17, and therefore as all Rivers ranne into the Sea, from whence they were taken ; and all Plants at last fall to the Earth, that gave them nonrishment : So all our praises must retурne unto God, who is the God of all our mercies.

3. It is a good thing in respect of the acceptance, *as that gives
me praise and thanks (saith God) he honours me*, Psal. 50. last verse ; and what a thing is it to consider, that so good, so glorious, so

great a God, should thinke himselfe magnified by the praises that proceed out of polluted lippes? And therefore the reason given by Divines, why *David* was called a man after Gods owne heart, was, because he had a breast so enlarged in praises, in thanksgivings unto God.

4. And lastly, 'tis good in respect of the consequence; for never any lost by a faithfull performance of this duty, *offer unto God thanksgiving, and pay thy vowes unto the most high, and call upon me in the times of trouble, and I will deliver thee.* Psal: 50. 14. 15. as if he had said, I that have, will still deliver thee, it being the onely way to have mercies renewed, and continued unto us, to be thankefull for those wee have formerly received.

2. *Reason*, This duty of rendring praise and thankes unto Almighty God must be performed, because it is a most delightfull duty; for first the Saints, the holy men of God have ever delighted in it, as wee have shewed, as wee might shew further most abundantly: Secondly, God delights in it likewise; for we told you even now, that he esteemes himselfe honoured by it.

Those golden viols of sweet odors, Revel: 5. 8. that are so pleasing unto God, what are they? but the prayers and praises of the Saints. *Let me hear thy voice* (saith Christ to his Church,) *Cant. 3. 14.* for it is sweete: no tender father is so pleased to heare the voice of his beloved sonne, as God is to heare the voice of his servant.

3. *Reason*, This must be performed, because it is a most prevailing duty. In the second of *Chronicles* the twentieth, when the children of *Moab*, and the children of *Ammon* came up against *Jeboaphat* in very great numbers, and the King and people knew not what to doe, God instructs them, and encourages them in the Chapter, and tells them, *that they should not need to fight, but stand still, and see the salvation of the Lord, v. 17.* And the King appoynted singers unto the Lord, to praise him whose mercy endureth for ever, v. 31. and in the next verse, when they began to sing, and to praise, *The Lord set ambuscments against the children of Ammon, Moab, and Mount Seir, which were come against Iudea, and they were smitten*, and the King *Jeboaphat*, and his people delivered.

Lastly, it is a duty that must be performed, because it is a most heavenly

heavenly duty, for there shall be nothing heard in Heaven but Hallelujahs, nothing but praises expressed by new Songs, new Thanksgivings.

Oh thou admirable illimitable and unexpressible goodness of Almighty God, what shall I now say of thee? and *What shall I say to thee, oh thou Preserver of men?* The Prophets praise thee; The Apostles praise thee; The Martyrs praise thee; The Church of God throughout the World, have, and shall for ever acknowledge thee.

The Lord (saith the Prophet E/iah) Spans the Heavens, E/sey. 48. 13. he keepes the Earth and Waters within a Circle; The Mountaines upon the Balance; The Sunne within Tropicks; but what number, or measure, or bound, can be set to the goodness of God? He that had wisdome like a flood, that Preacher of Preachers, *Solomon*, who considering the emptiness that is in all sublunary things, calls them *vanity of vanities, all but vanity*, Eccles. 1. 2. How everlastingly might he have preached upon the goodness of God, so great, so admirable, that no affection in Nature, no height, breadth, depth, in any of the creatures can in any measure expresse it.

The *Majesty* of God that astonisheth us; his *Glory* beates us downe; his *Greatnesse* strikes us dead; wee adore his *Omnipotency*; admire his *Wisedome*; stand in awe of his *Justice*; his *Vengeance* makes us fyre; it is his *Mercy*, his goodness, his goodness, and mercy, and they alone that represent unto us, how amiable, how good, how gracious our God is.

Grace, grace, as the Prophet *Zachary* speaks, 4. 7. All is grace, all is mercy, wee live wholly upon it; for 'tis this mercy that formed us in the *Belly*, and left us not when wee were upon *the brest*, that accompanieth, and growes up with us from our youth, and forsakes us not when wee are gray-headed, 'tis this that gives us our dayly bread, our hourely breath; 'tis this that preserves from continual dangers in life, that can comfort us in death, and crowne us afterward.

I shall desire to live and dye in the meditation of mercy, of that mercy of God which is like a bottomlesse fountaine, which cannot be drawne dry; like the measure in the Gospel, *full, and pressed downe, and beaten together, and running over*, Luke 6. 36, that

that is like a kinfull breast, which the more 'tis drawne, the more it yields. *The Lord, saith the Psalmist, is good to all, and his tender mercies are over all his works*, Psal. 145. 9. The veriest miscreant in the world, enjoyes many a mercy from God, which he takes no notice off. These common mercies, blessings of Gods left hand, Prov. 3. 16. they reach all, for which God is to be acknowledged: But that mercy of mercies, which reacheth to the pardon of sinne, is the mercy for which he is to be admired, as he shall one day be in all them that believe, 2 Thes. 1. 10. Now the Angels that retaine their first purity, they stand in no neede of this mercy: Those Infernall Spirits which are doomed to shaines in everlasting darknesse, with all wicked and ungodly ones, who have been turned into Hell in their severall generations, are all uncapable of this mercy: Oh Lord what wile thou doe with this mercy, this great boundlesse illimited mercy, if thou ^{thou} not bestow it upon poore sinners, which want it, crave it, importunatly beg it, and know they shall perish everlastingly without it? Oh, the meditation of this goodness and mercy should make us while wee are on Earth, to be still extolling, and lauding, and magnifying our God in Heaven, joyning our selves to that multitude of the heavenly Host, Luke 2.13. *In praising God, and saying, Glory be to God in the highest, on earth peace, good will towards men. Glory be to God on high, who brings peace, and happiness to Earth, by his good will towards men.*

We come now to Application. You had before (for you have heard all along) the reason of this present meeting: And now in the first place, let me tell you, that if you be in earnest and hearty in this busynesse, and doe not make a Complement of it, you shall receive comfort in it.

But pardon my jealousy, for I must needs tell you againe, and 'tis a sad, an horrible truth, that this Land hath abundant cause to be humbled, for Fast-dayes, and Thanksgiving dayes too: First, for Fast-dayes, becausse when wee have sinned, and fasted, wee have sinned in fasting. 'Tis a very easie thing to act the part of a Penitent, to hang downe the head like a Bullrush: The hardest Flint, and Marble will sometimes stand in teares, but they are Flint and Marble still. *Abraham* as bad as he was, could play the part of a Penitent, 1 Kings 21. 27. where wee may see his sorrow

row, but not his repentance, a sorrow for the judgement denounced against him, not a repentance for his sinne; the very Divels houle to be tormented: Griefe is not alwayes a signe of grace: *Abrah could rend his cloches, but his heart that remained unbroken still; for he lyes in his Idolatry, while he lyes in sack cloth; he puts on sackcloth, but not amendment, and therefore fasts and humbles himselfe to no purpose.* 'Tis one thing to Say, another thing to Pray Prayers; one thing to Fast, another thing to be Humbled. Secndly, for Thanksgiving dayes; for when we have received mercies, and given thankes, we have sinned in thanksgiving; these holy, serious duties, *both of humiliacion and thanksgiving*, having been performed after such a formall, carelesse & unholy manner, by a number, by most, whom neither fullnes of joy for mercies received hath made them thankefull, nor a fullnes of sorrow which they should have expressed for sinnes committed, hath made them humble; but have bin like Cymbals, whose very emptines makes the sound. For, this failing in the manner of doing duty, makes thankfulness, ingratitude, as *John*, in the like case, doing what God commanded, was punishit as disobedient. *Hos. 1.4.*

But I am perswaded much better of you, believing that that God, who put this resolution in you to perorme this duty, will so assist you in it, and carry you through it, that you shall not lose this dayes meeting.

I told you before from that part of this Text, which remembres you of that duty of thankfullness, upon the receipt of mercies, that Almighty God must have the sole praise of them. *Celebrant apud Iebavum benignitatem eius, & opere eius mirabilia apud filios hominum*, that God must have private and publick acknowledgements for the same. For the latter you are come hither to performe, and that you may doe it the better, let me exhort you to borrow those words of *David*, which you may finde, *Psal. 9.11.* And *sing praises unto the Lord, which dwells in Syon*, in his Church by his goodness, presence, power and providence. He dwells in Syon; he is the Patron the Protectour of his Church, his people where ever they be: Hence it is, that when Empires have fallen, the Church of God hath continued, and shall continue, so long as he hath a people upon earth. *Declare among the people his doings, who hath now, as many many times before preserved your Factours, Pilotes, Mariners, Ships,*

Goods, in journeyng often, in perils of waters, in perils of robbers, in perils by your own Countreymen, in perils by the Heathen, in perils in the Sea, in perils amongst false Brethren, as the Apostle speakes upon the like occasion, 2 Cor. 11. 26.

And heere (though my witnessies are in Heaven, and in my owne bosome, that I have oftentimes done it before this day) I shall take leave in this Congregation to tender my owne particular thankfull acknowledgements, for the very felse same mercy, that preserved me, with many others, returning from that your service, in your good Ship the *Anne* with that most Noble Gentleman, Sir *Thomas Row*, Lord Ambassadour to the Great *Magot*, (a Gentleman of very choicee and eminent parts, that deserved much honour while he lived, and now dead, a very faire and lasting remembrance) which safe retурne from those remote parts was, now this present Moneth, thirty Yeates since. And I looke upon it as a very great favour from God, to let me live to acknowledge it thus publickly at this distance, so long after. And truely I were most unworthy to live a minute longer, if I did live to outlive the memory of this, or of any other great mercy I have received.

So that now you may take notice of my preservation, as well as your owne; and many of us heere assembled may joyce together, and literally apply that to our selves, which the Psalmist speakes, Psal. 66. 12. *Wee went through fire, and through water, and thou broughtest us out into a resting place, transiuitus per ignem & aquam, wee went through fire*, in those exceeding hot and parching Climates, not very agreeable with our constitutions, *wee went through water*, many waters, through a very long, and a very great part of the vast Ocean, *transiuitus, non manifimus*, wee went through that fire and that water, wee did not continually abide in them. *Tu edus usisti nos, adrefrigerium*, thou broughtest us to a place of refreshing, to the place where wee would be; and therefore let us say further with the same Psalmist in the 16. verse of that Psalme: *Come and hearken all yee that feare God*, (for such as fear him not, they take no notice at all of such mercies as these) but come and hearken all yee that feare God, and I will tell you what he hath done for my soule; that is for me, saith *David*, and for me say I, and for you, and for many thousands more, whom he hath preserved from

Ship-

Shipwrecks, and from many sad accidents and casualties beside, which others have felt, when the Sea in respect of us and them, was as the Red Sea to the Israelites and Egyptians, it shared life to the one, and death to the other.

Now I might tell you that there is *Naufragium in portu*, shipwreck in the Haven sometimes, shipwreck a shore, as well as at Sea, which most evidently appears in many thousands in the World, who saile (as it were) upon the dry ground, and by steering their course, as if they knew neither Coast, nor Compasse, consequently fall upon many dangerous Rocks and Shelves upon which many times their estates, lives, and soules too, doe most fearfully miscarry.

There are many dangers on shore, as well as at Sea, which would fall upon us most directly, as most deservedly, were it not for that power and Providence of Almighty God, which doth continually support us: Man in generall, being like an ill calke Ship, and were it not for this power and providence, he would dayly receive that in through the little poates of his body, which would destroy him. And besides this, wee carry in our bodies a Sea of abounding, noxious humours, that might dayly drowne us. And were it not for this power, and goodnesse, and providence of God, wee should often meete with death in a mouthfull of ayre, or in a bit of meate, or in many other small things beside, wee take no notice of, there being nothing so little but can hide death under it.

But there is a more dangerous shipwreck to be met withall on shore then all these, the worst of all shipwrecks, and 'tis that the Apostle writing to *Timothy*, 1 Tim 1. 19. speaks concerning some of thosse times, ~~and no wiser travayller~~, who made shipwreck of faith, and so consequently of honesty, conscience, Religion; and in this sence wee of this Nation, I, and in this Nation too, have either knowne, or heard of abundance of these wrecks of late, more by far then any other former time ever knew, since the light of the Gofpel was discovered unto us; and 'tis a very great mercy for any of us, in these last, and worst times, wherein Satan (hath as it were) broke his chaine, and is more diligent then ever *in seeking whom he may destroy*, to be delivered from this shipwreck, likewise.

Now therefore in the second place wee are all hence to be ad-

monished, that have ~~seen~~ and ~~taught~~ the goodness of the Lord, after the enjoyment of such variety of mercies, to take heede of unthankefullnesse, that wee doe not give God cause to enter an action of ingratitude against us, that wee be not like unprofitable ground that drinkes in, and receives much seede, but returns ite crop. *Ingratitudo dixeris omnia;* Ingratitude is a sinne exceedingly sinfull, because the unthankefull man is every thing that is bad; and truely my beloved, this sinne, so loathed both by God and man, is too too common amongst us. *Ingratitudo est adversus unum beneficium, &c.* saith *Seneca*, is a man unthankfull for one favour received? a second will bring it into his remembrance; doth he forget that too? a third will make him remember all: And oh how many single, double, multiplyed favours have wee been partakers of, which wee have forgotten? wee thinke our selves sure of what wee have, but where is the tribute of thankfullnesse payd for the mercies wee have received?

Ten Lepers are cleansed, Luke 17:18. and but one of them gives thankes, and he a stranger from whom our Saviour did leaft expect it: When wee want any thing that is good, wee are ready to grow impatient under our wants, ready to call and to cry, *Lord make Spede to save us, Oh Lord make haste to helpe us, and make no long tarrying o' God.* But where are our thankes, when our turnes are served? Oh this is a wonderfull failing in duty, for us all to consider of, to lay to heart, and lament: Let us consider further, that 'tis for unrighteous men to vanish and pine away in their gracelesse ingratitude, and so become as the dung on the earth; 'tis for such to forget the God of Heaven, that the God of Heaven may forget them: *But let the righteous always rejoice, for it becomes well the just to be thankful, and praise is comely for the upright.* Psal. 3: 1. Early and late let us blesse his holy Name, though not with *Lutes and Harpes, and Instruments of ten strings*, yet with the best members we have, with our hearts, and with our tongues, evermore acknowledging the goodness of our God, for present, and fore-passed mercies.

And to you who have been the occasion of this present meeting, give me leave to speake this further, that as your preservations, and deliverances, and returns have been reall, so must

the thankes be to you for your mercies in your afflictions.

your thankefullnesse by. God I thanke thee, in this case, is not enough, he lookes for some farther, and some other expressions of your thankefullnesse. It was an excellent commendation that St. Ambrose sometime gave of Theodosius the Emperour, that he then thought there was a courtesie done to himselfe, when he was intreated to shew favour, and doe courtesie to others: Let this be your commendation, I neede not tell you that those miserable times, which will endure, abide many sad epichites, and doe them no wrong, have brought thousands into most grievous streights, even to morsels of bread; you can look no way, but you may meeke with many objects of pity. But in the first place those poor Families should be in your thoughts, whom your imployments have made Fatherlesse and Widdows.

I know how that you which are Merchants are wont to hearken very much after Advises, and therefore I shall take leave a little further to advise you. *Inferioris concilium aliquando opportunitatis est*, because the counsel of an inferior is not always to be despised.

Now that which I would advise you too in the first place, that God may bleſſe you in your Factories abroad, & in your returns home, (which for my part I ſhall ever wiſh and pray for) is, as much as in you lies carefully to take heede that you imploy ſuch Presidents, Ministers of the Word, Factors, and other ſervants, reſiding in all your remote places of Trade, as may take ſpeciall care to keep God in your Families there: for let me tell you, that it is a miſerable thing for ſuch as professe themſelves Christians in places where Chriſt is not knowne, or if heard of, not regarded, *Gentes agere sub nomine Chriſtianorum*, to play the Heathens, nay to doe worse, and that under the names of Christians, *per quorum latra paſtūrū Euangeliū*, to ſharne Christianity by profeffing of it, by whose miſcarriages, the Gospel, Christianity it ſelfe ſuffers.

I never thinke of that story which you may finde in the 20. Chapter of Genesis, where *Abimelc* reproves *Sarah*; but me thinkes it is very sad to consider, that an *Abimelc*, an heathen should have cause, I, and a just one too, to reprove a *Sarah*, *Sarah the Wife of Abraham*, of *Abraham the Father of the faithfull*: So for a Mahumetan, or an Heathen in India, ob-

serving the very loose lives of many of the English there, the very foule misdemeanors of those that profess themselves Christians: to say of Christianity (as I have sometimes heard) *Christian Religion, Devil Religion, Christian much drunke, much Rogue, much naught, very much naught.* I speak this in their language, that is in that broken English those Indians speake, who live in those places who most converse with the English: And truly tis sad to behold there, a drunken Christian and a sober Indian; an Indian to be eminent for devotion in his seducing way, and a Christian to be remisse in that duty; for an Indian to be excellent in many moralities, and a Christian not so, for one who professeth himselfe a Christian, without which profession there is no salvation to come short of them, which come short of Heaven, what can be more sad then this?

How therefore doth it concerne all those that live abroad, and profess Christ crucified, especially such as live in those remotest parts? *in Mesopot, in the tents of Kedar,* if they love God and Religion, to be most exemplary in their lives, *so bee blameless and harmless the people of God without rebuke,* as the Apostle counsels, *Phil. 2. 15.* amongst Mahumetans and Heathens with whom they are mingled; that by this meanes (if God shall honour them so far, so much) they may be instrumentall to turne some to Christianity there, now so many turne Atheists, Infidels, unbelievers here.

And for you that live here at home, and profess your selves Christians, indeed in earnest, for to be so onely in name, is nothing, it will but further a mans condemnation, it being all one (as one of the Ancients well observes) to deny the faith, and not throughly, sincerely to profess it; for when the power of Religion is seperated from the profession thereof, I know no great difference betwixt a baptized English man, upon whose face that precious water of baptism hath beene spilt, as well as sprinkled, and an unwashen Indian. The earth, saith the Apostle, *Heb. 6. 8.* that wants neither moisture, nor manuring, yet beareth thornes and bryars is rejected and nigh unto cursing: that is all one to be a bramble in the wilderness and a barren tree in Gods Orchard, for both are to be bound up together in the same bundle of condemnation. For any of you therefore, or

for

for any others, who have given up their names unto God, to be charged by debauched and wicked men, that they are proud, censorious, covetous, cruell, implacable, unmercifull, irreconcilable, men that love to *tarry long at the Wine*: Or the like, and these or any of these charges true, Oh this doth not adorn, but shame Religion!

It therefore concernes every one very much, who can see further then earth, to looke about them. First, in regard that people are not so much led by Precepts, as by Examples, and therefore a Christian must be circumspect, *avertus oculis mundi.* Epbes. 5.15. tis a very short but a very full precept; *walke circumfletly*, or exactly, that is, go to the utmost, the end, the extremity of every duty that God requires at your hands, and this must be done. Secondly, because there are so many eyes upon us, as the eyes of God, the eyes of good, and the eyes of bad men.

First, the eyes of God who takes a strict notice of us where ever we are, who doth most exactly observe whatever we doe, to bleffe, or not to bleffe our actions accordingly. Secondly, the eyes of good men who rejoice when they see men walke ~~and~~ *becommish the Gospel*, and grieve when they observe the contrary. And lastly, the eyes of bad men, who do nothing but lye at the catch to observe our failings, and consequently mischeive, nay everlastinglly uudee themselves by this meases.

Now my second advice to you which are Merchants is, in regard that there are many feares which accompany your hazardous adventures, that you would labour for to get more and more *acquaintance* with God, that the Lord may be with you in your ourgoings, and returnes, and say to you as sometimes he did to *Moses* Exod. 33. 14. *My presence shall go with you,* and then you need not feare.

And further know this for a certainty, that while you tender thankfulness, you may ~~add~~ *Faith* as the Apostle did, 2. Tim. 4. 1. & 7. 17, 18. *I was (faith he) delivered from the mouth of the Lyon;* there is his thankfull acknowledgement, and the Lord shall deliver ~~me~~; there is his faith. So you making him your pattern, who have oftentimes beeene delivered out of the mouth of dangers shalbe delivered still. Thou hast, thou shalt deliver; they are sweet

weete arguments which are drawne frome experiance. Bee thankfull for what you have received, and feare God, and learne more and more to depend on him in the lawfull use of meanes, and then all your other feares shall be swallowed up in the feare of Him. *Feare not their feares*, saith God by his Prophet *Isaiah*, the 8. 12. *but sanctifie the Lord of Hosts, and let him be your feare, let him be your dread*, as if he had sayd, feare not the feares of wicked men, that feare not God, but learne to feare God more, and then you shall feare every thing beside him lesse.

Feare him, and then floods and dangers shall feare you, and the Windes shall blow you happinesse, and shipwracks shall not be knowne in those pathes of the Sea wherein you steere your courses, Feare him, and the *Spirit of God*, as at the beginning, Gen. 1. 2. *shall be ever moving upon the Waters*, for your support and comfort. *Mountaines may be remoued, and Hills cast into the Seas*, Psal. 46. 2. But I am sure that those which feare the Lord shall never miscarry. The feare of the Lord shall harbour your Shippes in the Havens where you would have them to be, and after all your hazards and adventures, harbour your soules in his everlasting Kingdome.

I am now come to my third and last advice; wherein while I shall (by Gods further assistance) enlarge my selfe a little, I will not at all dispaire of your Patience; because, as the Feast-maker in the Gospel, John 2. 10. *kept his best Wines till the last*; so have I reserved my sweetest, my most comfortable matter for my conclusion.

I know how that you who are Merchants love to heare of places that are most advantagious for Trade, and I can tell you that there are richer places to be found then both the Indies, better Ports then *Suras* or *Bantam*, or any beside that can be thought on in the World. In the Land of *Havilah*, saith *Moses* Gen. 2. 11. *there is Gold*. In the Land of the living there is durable riches to be found, which no violence can plunder, *nor Rust nor Moth*, nor fire, nor time can *consume*. There is a *New Jerusalem* described, Revel. 21. and to make it more taking, more desirable, the *Spirit* tells us there, that the very *Pavement is Gold*, and the *Walls are precious stones*.

The Prophet Habacuk 2.6. speaks thus to covetous worldlings: *you that load your selves with thick Clay, how long?* where he calls Gold and Silver, which are so much doted on, Clay, thick Clay, and so tis indeede rightly considered, nothing but the selfe same Earth wee tread on better hardned, refined, and coloured. *Ton that load your selves with this thick Clay, how long?* As if he had sayd. doe you ever thinke to fill, to satisfie your soules with this? The barren wombe the mercilesse grave, and unsatisfiable death will sooner be satisfied, then the soule of man with these things: The heart of a covetous man being like a bottomlesse purse, that cannot be filled. And as those places that afford the richest Mines and Mineralls are most barren; so are those hearts that most affect them, that most seeke after them. Those Treasures which are concealed in the bowells of the Earth, are there layd up secretly, and basely; basely that wee might not overvalue them, and secretly that we should not spend too much time in the search after them.

'Tis miserable to consider what a very great deale of paines a number in the World take to go to Hell, what hard labours they undergoe, what desperate hazards they runne into, and if you ask them why? they'le tell you this to get meanes: Now ought wee not much more to be industrious for to attaine the ende, to attaine the ende of our being, and that is eternall happynesse: And they are borne in vain, and live to no purpose, that doe not most seriously think of, and most earnestly desire after this.

It cannot be denied, but that there are many places, many things heere upon earth that may seeme to give much contentment unto those that enjoy them; but if wee looke upon them with good eyes, the sight of them should draw up our thoughts higher. As *Fusgentius*, when he had sometimes observed the Glory, of the Court of Rome, cryed, *quam pulcrum Calum.* Oh how much more glorious is the Court of Heaven? These things wee sometimes see heere may appeare very pleasant and full of beauty; But the things wee see not, but believe are much more: And if the outward Court of Heaven, I meane that which containes all the splendour and glory in the World, doth appeare, seeme to be so glorious, what shall wee thinke of those

parts yet unseene ? If the Sunne in the Firmament hath such brightness and majesty in it, what shall wee thinke of the Glory of the Maker thereof ? Certainly this place of our Pilgrimage, though it minister never so much outward contentment, is miserable in respect of our home : And therefore tis nothing but infidelity which causeth a number of men (who can trule God no further then they can see him) to make so much of, to be so far enamoured with Earth, and so little with Heaven ; and hence it comes to passe, that most in the World because they doe (as they did in the *Market*, Mat. 20.) laze and怠慢 here, are so doubtfull, (as well they may bee) of receiving their *Penny* hereafter.

The enjoyment of that quiet Harbour in my Text, after so many freights and feares, fills the heart with joy and gladnesse. And now to apply this particular, (as I promised you before) there is another Harbour or Haven, which these earthly Harbours, and Havens doe but poynt at, the possession whereof will ten thousand times more glad the soule. An Haven much better then those which are called *καὶ αἱματίας*, the *faire Havens*, Acts 27. 8. which leade into that *City of refuge, Which saves from the destroyer*, wherein the Righteous shall for ever sit, and sing out of a most comfortable experience, that *great is the mercy, the goodnessse of the Lord. A City whose builder and maker is God*, Heb. 11. 10. to which wee may apply that (spoken by the Psalmist, Psal. 87. 3. of the earthly) to that heavenly Jerusalem, *Glorious things are spoken of thee, thou City of God*. Glorious great things are spoken of it, but greater things conceived, where our thoughts far exceede our words, and both of them come exceedingly short of the thing wee wold apprehend and speake of : And shall doe so, till the time come, where the Saints in Heaven shall say, enjoying *the end of their hope*, as they did in another case, Psal. 48. 8. *As we have heard, so have we seen*, (and abundantly much more) in the *City of the Lord of Hosts, in the City of our God* : A City, a place, a rest, an happy-nesse which cannot be found any where, but there above ; and wee throw away our lives, if wee doe not continually asyme at it.

Now while wee are in this life, wee are but in our way towards

wards that better, and in this passage wee may conceive our selves to be like Passengers in a Shippe under sayle, enjoying a faire Gale of Winde; so that whether they eate, or drinke, or sleepe, or whatsoeuer they doe beside, are still going on to their Port. Beloved, there are many of us heere assembled that have been farre, wee have one journey more before wee can be at home; for *Pater & Patria*, our God that made us, and the Kingdome for which wee were created, if wee were not *born out of due time*, are both above. And further, many of us heere in this Congregation may consider that time hath shewed upon our haires, and the end of our journey cannot be farre off, and therefore it is very seasonable, now after many travellis and troubles to thinke of, and prepare for our rest, to thinke of our *knocking to the buriall*, to thinke of *finishing our course*, in bringing our lives as well to an happy conclusion, as to an ende, to stand carefully upon our watch, that when wee be summoned, wee may not be surprised, that when God shall please for to call any one of us by his messenger Death, wee may have nothing to doe but to dye: and thus having a Plaister ready before wee receive the blow, wee shall lose nothing by dying, but what wee may well spare, our sin, and corruption.

And that wee may be the better prepared for that great busynesse, wee must labour to be like Shippes abroad, farre from their home, that are well furnished and fittid, and richly laden, In readinesse to retурne unto their Countrey, and want nothing but a winde to carry them thither.

Hence the Holy men of God in all Ages, who were able to looke further then earth, could never finde so much comfort in any thing beside, as in the meditation of Heaven, *who having seen the promises (concerning Christ) afar off, and being persuaded of them, they embracedit them*, Heb. 11.13. the word is *απειποντες*, they kissed them, they hug'd them, as resting most abundantly satisfied with them. And the Ancient Fathers in naming the day of the death of the Faithfull, the day of their Birth, and the day of their Martyrdoome, the day of their Nativitie, did shew how much esteeme they had of the life to come, so excellent and glorious above this life that is present; be a mans condition heere never so great, so seemingly happy,

that there is no comparison betwixt them.

In this life there is much delight taken in changing of Places, Apparrel, Foode, Company, Recreations, and the like, in seeing, and being seene : But in Heaven our Felicity will consist in rest : *Blessed are the dead which dye in the Lord, they rest from their labours*, Rev. 14. 13. I say the happinesse of the blessed Saints above shall consist in rest, in not longing after any other condition, because there can be no change of that what the Saints there enjoy, without much losse.

Heere the thoughts of men are distracted, and disquieted with thousands, and thousands of actions, and cares and feares, like a Shippe at Sea, tossed up and downe by Windes and Waves. *Domine cor meum inquietum est. &c.* sayd that Ancient Father, Oh Lord I am not, I cannot be quiet till I come to rest with thee : Heere in this life one misery overtakes another, as one Wave of the Sea doth another ; there is no weeding up of these tares, no remouing of these annoyances from the life of man ; for it is our portion as wee be men, more as wee be Gods people to suffer in one kinde or other, while wee be heere ; the Gospel proounds nothing so much as the Crosse ; the Crosse and the Crowne are fastened heere together, not to be seperated till death part them ; man and misery being tearmes convertible. *Man that is borne of a Woman, is of few days, and full of trouble*, Job 14. 1. but this is the comfort of every godly man, that, as his miseries are great, so his life is short, and no good man shall carry his owne Crosse further, then *Simon the Cyrenian* did the Crosse of Christ, Mar 15. 21. to *Golgotha*, to his Grave : For as death beginnes the miseries of the wicked ; so it puts an end unto all the miseries of the godly. I count, or I reckon, saith the Apostle, *that the sufferings of this present time, are not worthy to be compared with the Glory which shall be revealed*, Rom. 8. 18. as if he had sayd, when I have considered the Crosse, with all its incombrances, when I have considered profit, and losse, what I may suffer, and what I shall be sure to gaine, it amounts all to this that the eternall weight of the Crowne doth exceedingly outweigh the momentary weight of the Crosse ; so that when the godly have done that heere which God hath appoynted them either to doe or suffer, when they shall have accomplished as an hire-

hiring their day, then shall they lye downe in peace and receive their *pay*, and take their rest, after all their labours, trou-
bles, sorrows, sufferings; times of refreshing will come from the presence of God, and then all teares shall be wiped from their eyes, all sadnesse from their spirits.

And therefore how will the soules of the blessed admire themselves when they shall come to that much desired and lon-
ged for *Heaven*, we here commend unto you, and see themselves disburdened of all their Toyle, and Trouble, and Feare, and Care, in a moment; when they shall enjoy Peace without trouble; Joy without any mixture of griefe; Happinesse without measure; Felicity without end; Contentment without any interuption; when they shall enjoy that Good which satisfies all desires, and excludes all feares. Then Faith shall be no more, for wee shall have Sight, Fruition. And Hope no more; for we shall enjoy the things hoped for: And Patience shall be no more, for there shall be no more paine; nor Mercy, because there shall be no more Misery; the onely Knowledge of God shall fill our understandings; & the Love of God shal wholly possesse our affections.

Oh how will the soules of the blessed be then, and there transported with joy! who after they have gotten safe through the storme, shall see themselves in a place where they shall heare the holy Name of God no more blasphemed, nor his deare people scorned; nor his precious Ordinances any more tram-
pled under foot; nor his sacred Trutches any more perverted, nor yet slighted by the groundlesse conceivings, and perverse mistakes of men, who are like froward or teachy childten, that deserve the rod rather then the spoone or breast, because they kick at, or kick downe that good nourishment, which if they knew how to tast, or relish it, might make them thrive.

Oh how will the soules of the blessed be then ravished with comforts, with contentment! when they shall injoy the socie-
ty of the blessed Saints, and Angels, where they shall have new company, joyn in new thanksgivings and sing new songs, which none can understand but those which sing them; when they shall enjoy fulnesse of delight, in enjoying God, in whose pre-
sence is fulnesse of joy, and at whose right hand there are pleasures for evermore, Psal. 16. 11. *When I shall behold thy Face in Right-
essenesse.*

soon/nesse I shall be/assayed with thy likeness, saith David, Psal. 17. 15. and no marvell for this a Face that is all eye, a Face that doth transforme into its likenesse all that do behold it; as a looking-glaſſe expoſed to the Sunne, seemes to have the Sunne in it; *We ſhall be like him*, ſaith Saint John 1. Joh. 3. 3. for we ſhall ſee him as he is, and they that look upon him are lightned, Psal. 34. 5. they ſhall not onely ſee light, but be light; nor ſee light as we ſee that brightness of the Sunne by our eyes, but as it were we are all eye throughout, our bodies shall receive light on all ſides: And this bleſſedneſſe which God hath prepared for his people, *non Minimetur multitudine poſſorum, ſed tanta univerſis, quanta ſingulis*, ſhall not be diuiniſhed with the multitude of poſſeſſors; but it ſhalbe as much to every one as it is to any one, every one above enjoying it, as every one here below, ha-ving eyes, enjoys the light of the Sunne: And as Jonathun (before faint) received ſome strength, and had his eyes enlightened ſo ſoon as he had taſted of the honey, 1 Sam. 14. 29. So the faithfull who have been long wearied, and toyled with evils here, and been ready to faint under the burden of them, ſhall then recover ſtrength, and have the ſight of what they formerly believed; after that they have taſted of that ſovereign good, *the goodneſſe of the Lord in the land of the living*: the meditation of that unexpressible happiness, prepared for all that live in the Feare, and dye in the Favour of God, is like that Tree cut by Moses, and cast into the bitter waters which preſently made them ſweet, Exod. 15. 25. Oh theſe are thoughts to live and dye in! I might enlarge my ſelſe much more on this moſt comfortable and copious ſubject; but *much ſpeech is wearineſſe to the fleſh*. Theſe are good thoughts to leave you in, and therefore in this good meditation, I will leave you.

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